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The Criterion in Explaining the Issues of Imaan

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

To proceed:

This is a serialisation of the cassette lecture of the noble shaikh, Abul-Hasan al-Misri, related to the issues of Imaan delivered last year in Ma'rabiyyah, entitled "Al-Furqaan Fee Bayaan Masaa'il il-Imaan". The gathering was recorded on two cassettes and discusses the emergence of a new sect who has deviated on the issues of Imaan. A sect called "Firqah Jins ul-Amal", the main doctrinal work in this regard being that of the unfortunate doctor in aqidah who revived the doctrine of the Mansoori Kharijites, accused the whole Ummah of Irja', alongside its notable Imaams and Mashaayikh.

Due to the great benefit in these cassettes, we have deemed it befitting that the contents be serialised into easy to follow lessons, such that the Sunni, Salafi, Athari, the seeker of knowledge, guidance and success may be able to tread carefully in these issues and to be aware of the great deviation and heresies entered into the ranks of Ahl us-Sunnah by the Qutubiyah, Surooriyyah ["Khaarijiyah 'Asriyyah"], may Allaah sever them and end their evil at the hands of Ahl us-Sunnah and by the Jihaad of the tongue and pen.

Before you, Noble Reader, is the first lesson: Defining Imaan:

Lesson 1: Defining Imaan

Shaikh Abul-Hasan al-Misri – hafidhahullaah – said:

1. All Praise is due to Allaah and prayers and peace upon Allaah's Messenger. I bear witness that there is none worthy of worship except Allaah alone, without any partners and I testify that Muhammad is His slave and messenger. To proceed:
2. The issue of Imaan in Allaah in the view of Ahl us-Sunnah wal-Jamaa'ah, then it is known that Ahl us-Sunnah define Imaan with numerous expressions whose foundations are actually the one and same, or they refer to some of the foundations, regardless of whether these foundations are the detailed ones or the summarised ones.
3. Amongst their sayings are: "**Imaan is speech (qawl) and action ('amal)**", and "**Imaan is speech, action and belief (tiqaad)**", and "**Imaan is speech, action, belief and intention (niyyah)**", and "**Imaan is speech, action, intention and sunnah**".
4. The intent behind these expressions in the view of Ahl us-Sunnah is to express (i.e. define and explain) the Imaan that is requested by Allaah the Mighty and Majestic such that nothing saves [from entering the Fire] except this Imaan. [This is Imaan from the point of view of it being requested by Allaah].
5. As for the life of this world, then the rulings pertaining to Islaam apply to the one who has testified that there is none worthy of worship except Allaah, that Muhammad is his Messenger and who does not fall into any of the matters that expel from the fold of Islaam, whether **actions** or **statements** or **beliefs**.
6. Sometimes a person can say "There is none worthy of worship except Allaah..." and the rulings pertaining to Islaam will come into effect concerning him, however he does not really believe in this but conceals disbelief (kufr) internally. This, and refuge is from Allaah, is the state of the Hypocrites.
7. Sometimes a person can say with his tongue "There is none worthy of worship except Allaah..." but he does not follow the Prophet's Sunnah (alaihis salaatu wassalaam) in his actions. And this is the state of the People of Innovation.
8. However the important point which concerns us is that there is Imaan from the point of view of Allaah [as it is requested by him] and there is that Imaan on account of which the rulings pertaining to Islaam come into effect in the worldly life, such as marriage, inheritance and other such external laws.

End of the Shaikh's words

COMMENTS

The first lesson introduces the definitions of Imaan as related from the Salaf. All of them summarise the understanding of Imaan in that it consists of belief, saying and action. Imaan ought to be looked at from two angles. Firstly, from the point of view of how Allaah requires Imaan from His slaves and secondly, from the point of view of allowing the rulings of the world to operate.

What explains this matter well is what has been stated by the Imaam, Abu Muhammad al-Yamani, in his book, 'The Beliefs of the Seventy-Three Sects', who after refuting the beliefs of all the sects of Murji'ah (which are about nineteen in number¹), said in explanation of the position of Ahl us-Sunnah wal-Jamaa'ah, in the most excellent of words:

"...they say: Imaan is affirmation, iqrar, with the tongue, acquaintance, ma'rifah, of the heart and actions of the limbs. **And all of the obligatory actions of obedience are Imaan.** Built upon this, Imaan in their view, is attestation, tasdiq and this is in the heart and it is given expression by the tongue. **And what gives clear outward evidence of it, after the affirmation, iqrar (of the tongue), is the testimony of the pillars (arkaan), which are three in number: testimony (shahadah), belief (i'tiqad) and action ('amal).**

The testimony makes a person's life sacred and his wealth forbidden (to be taken unlawfully), and also makes the rulings of Allaah come into effect (with respect to this person). And action necessitates the [upholding of the] religion and justice.

So these two outward matters (the testimony and action) bring about the outward Shari'ah manifestation. And as for belief ('aqidah), then the Hereafter will make it apparent (i.e. what it actually is), since it is hidden (in the life of this world). No one knows it except Allaah.

Hence, whoever abandoned the belief, aqidah, of the heart and made outward testification, shahadah is a hypocrite, munafiq. **And whoever, believed it in his heart, expressed it with his tongue but then abandoned acting upon the obligatory duties out of disobedience, then he is a sinner, fasiq, who does not leave the fold of Imaan (i.e. Islaam),** however he is one who is deficient, neglectful, and the rulings pertaining to the Muslims (in this regard) will fall upon him. Unless, O Allaah, he leaves them while he denies and rejects their obligation (jaahidun bi wujoobihaa), in which case he is a disbeliever, kafir, whose blood is lawful and whose killing is obligatory.

As for the one who believes with his heart that Allaah is alone, not having no partner, and who affirms Allaah both in terms of existence and knowledge... So based upon this, if he expressed with his tongue that which we have mentioned above (i.e. the belief) and acted upon what is obligatory upon him with his limbs, and attested to whatever has come to him

¹ And they are the: Jahmiyyah, Karraamiyyah, Mareesiyyah, Kullaabiyyah, Gheelaaniyyah, Najjaariyyah, Ilhaamiyyah, Muqaatiliyyah, Younusiyah, Ja'diyah, Shubaibiyyah, Thawbaaniyyah, Hashawiyah, Muhaajiriyah, Sawfata'iyyah, Lafdhiiyah, Shamariyyah, Khawarij, and Mu'tazilah!!!

from His Lord on the tongue of His Prophet (sallallaahu alaihi wasallam), holding that it is correct, that it is wisdom and justice and that showing obedience in all of that is necessary, and also avoided the destructive major sins, then he is a believer in truth." End of quote from Abu Muhammad al-Yamaani.

Hence, the reality of Imaan on the inside will be exposed on the Day of Judgement, and as for what is seen on the outside, which is Islaam, then in the life of this world, it allows the rulings of the world to operate.

*** BENEFIT:** Understanding this point well will help in resolving the controversy that has appeared in the current times, due mainly to neo-Qutubite theoreticians who have entered dissension and dispute in these issues. Those who affirm Islaam for the one who does no actions, do so from the point of view of adhering to the principles of takfir which are operative in the life of this world (aside from basing their position on some well-known ahaadeeth which mention the deliverance of the one who has no good deeds from Hellfire).

As for those who negate Imaan (i.e. Islaam) for the one who has no good deeds, then they make this judgement, from the point of view of the reality of Imaan, and from the point of view of the judgement in the Hereafter,.

However, this latter judgement – while bearing in mind the difference on the issue of the abandonment of prayer negating one's Imaan – is one that is based upon mere conjecture and dhann and this is something that Allaah alone knows. For no Muslim can be found, who has the basis of Imaan upon his heart and tongue, about whom it can be said with certainty that he has no single good deed to his credit. Hence, those who use this issue to accuse those who do not expel the one with no good deeds from Islaam with Irja' are in error, since the issue is not one of actions being from Imaan or not, but it is an issue of when can the judgement of takfir actually be made, while adhering to its well-known principles.

But what makes matters worse is when an unfortunate doctor (in aqidah) gets poisoned by the Innovators and revives the madhab of the Mansooriyah (a sect of the Khawaarij) by accusing those who do not perform takfir of the one who leaves the prayer out of laziness and neglect, of being Murji'ah. So once takfir on account of the issue of prayer is won and in the bag, the next step, which is to make takfir by way of abandonment of actions – the madhab of the Khawaarij – is quite easily justified. And this will be explained in detail in due course. O, this is also one of the reasons why Imaam al-Albaani labelled this sect as "Khaarijiyah Asriyyah". (Refer to Minhaaj us-Sunnah, Volume 1 for a more detailed treatment of this issue).

Imaam Ibn Uthaimeen was asked on 30th April 2000: Question: "The questioner asks that some people say that Shaikh al-Albani – rahimahullaah – his position on the issues of Imaan is that of the Murji'ah. What is your view on this?"

Answer: The Shaikh paused for a while, remaining silent and then replied, "...I say, just as one who has preceded has said: "Al-Albani is a scholar, a muhaddith, a jurist – even if he is greater in being a muhaddith than a jurist – and I do not know of any of his statements which indicate Irja', ever. However, it is those who want to perform takfir of people, they are the ones who accuse him and those like him of being Murji'ah, and this action of theirs is by way of ascribing evil names [to him]. I testify for Shaikh al-Albani – may Allaah have mercy upon him – with uprightness, (istiqamaah), a sound creed, and good intention...". (Cassette: Questions from Qatar on Imaan).

So know O Sunni that those who accused Ahl us-Sunnah of Irja', then they are the neo-Khaarijites, for the way of Ahl ul-Ahwaa is to accuse Ahl us-Sunnah of the opposite extreme of what they themselves are upon of misguidance and heresy.

End of Lesson 1, walhamdulillaah. In Lesson 2, we look at the sects that strayed from the truth in the issues of Imaan. And may the prayers and peace be upon Allaah's Messenger, his family, his companions and those who follow him upon Tawheed and the Sunnah till the affair is established.